

LETTERS OF
LOVE *and*
LABOR



SAMUEL M. JONES

PROPERTY OF
L.A. BAPTIST THEOLOGICAL SEMINARY

261.85
J725L

2890

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321

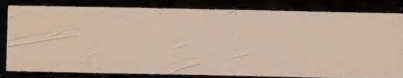
PROPERTY OF THE
LOS ANGELES THEOLOGICAL SEMINARY

Richard Meredith
With love and good will
of the author
Sam M Jones
Frederic O. Sept 8
1902



Ex Libris

This Book the Gift of



LETTERS OF LOVE AND LABOR

BY SAMUEL M. JONES

A SERIES OF WEEKLY LETTERS AD-
DRESSED AND DELIVERED TO THE
WORKING-MEN OF THE ACME SUCKER
ROD COMPANY, TOLEDO, OHIO, DUR-
ING THE SUMMER AND FALL OF 1900.

252
J



1900:

THE FRANKLIN PRINTING & ENGRAVING CO.
TOLEDO, OHIO



THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA, CA 91321

DEDICATION.

TO THE LOVERS OF LIBERTY AND
THE SEEKERS AFTER TRUTH EVERY-
WHERE THIS VOLUME IS LOVINGLY
DEDICATED.



"AND AS YE WOULD THAT MEN SHOULD DO
TO YOU DO YE ALSO TO THEM LIKEWISE."

"NOTHING SHALL WARP ME FROM THE BELIEF THAT EVERY MAN IS A LOVER OF TRUTH. THERE IS NO PURE LIE, NO PURE MALIGNITY IN NATURE. THE ENTERTAINMENT OF THE PROPOSITION OF DEPRAVITY IS THE LAST PROFLIGACY AND PROFANATION. THERE IS NO SKEPTICISM, NO ATHEISM BUT THAT. COULD IT BE RECEIVED INTO COMMON BELIEF, SUICIDE WOULD UNPEOPLE THE PLANET. IT HAS HAD A NAME TO LIVE IN SOME DOGMATIC THEOLOGY, BUT EACH MAN'S INNOCENCE AND HIS REAL LIKING OF HIS NEIGHBOR, HAVE KEPT IT A DEAD LETTER."

—RALPH WALDO EMERSON.

INTRODUCTION.



The same reason has led me to publish this little book that has been the inspiration of what little I have done that is considered out of the ordinary, or “erratic” with respect to the private business under my care, as well as with respect to the opinions that I hold in regard to public policy in matters of political and social relation.

During the last few years I have been deeply impressed with the thought that we come to understand truth just in proportion as we are true to truth. I have also come to understand that no matter what others may think of me,

I cannot be at peace with my own soul unless I am true to my Higher Self, true to the "light that lighteth every man that cometh into the world." I hope all will understand, therefore, that I have done nothing, as I believe, other than is the common practice of all who try to be at peace with themselves. I know that there is a general opinion that somehow it is a violation of business and social ethics for one to depart from established customs of dealing with "employees" or "servants," as they are called, and that, as Adam Smith says in his "Wealth of Nations": "Masters are always and everywhere in a sort of tacit, but constant and uniform, combination not to raise the rate of wages above their actual rate. To violate this combination is everywhere a most unpopular action, and a sort of

reproach to a master among his neighbors and equals.”

In all that I have done, I have never had a thought of making an invidious comparison that would be to the disadvantage of my neighbors who religiously adhere to “custom,” “going wages,” usual hours of labor, etc., as if these things had been divinely ordained and to attempt a change were a grievous sin. I can see that the future is bright with promise and hope for the race, and I believe that the greatest obstacle in the way of social and political progress is our lack of faith in the good intentions of our fellows. Sometimes I think that nothing so completely separates the soul from God as the distrust, doubt and suspicion of our fellow men that is the distinguishing feature of our present-day

life, social, commercial and political ;
and I am sure there is no compensation or reward that I so earnestly long for as the consciousness that my fellows believe in me. Doubt my wisdom, question my judgment, deny the truth of my propositions, if you will, but for your own sake and for the sake of humanity, I ask that you will not charge that I am false.

Very faithfully,

Samuel M. Jones

Toledo, O., Dec. 25, 1900.

CONTENTS.



	PAGE
Letter No. 1,	1
Equality (Letter No. 2),	5
Service Brings Its Own Reward (Letter No. 3),	9
A Word on Vacations (Letter No. 4),	13
Brotherhood and Sisterhood (Letter No. 5),	16
Co-operation and Music (Letter No. 6),	20
The Aristocracy of Labor (Letter No. 7),	23
The Practical Side (Letter No. 8),	27
The First Criticism (Letter No. 9),	30
The Self-governing Man (Letter No. 10),	34
Letter From a Working-man (Letter No. 11),	37
Leveling Up, Not Down (Letter No. 12),	41
Harmony the Lesson of Life (Letter No. 13),	45
Patriotism and Democracy (Letter No. 14),	49
A Plea for Rest (Letter No. 15),	53
Vacations (Letter No. 16),	57
The Co-operative Insurance (Letter No. 17),	61
Judge Not That Ye Be Not Judged (Letter No. 18),	65
Fellowship (Letter No. 19),	73
Love and Reason or Hate and Force (Letter No. 20),	77
Picnics (Letter No. 21),	81
Politics and Social Relation,	85
A Letter to Eugene V. Debs,	87
A Letter to Clarence Brown,	96
Politics,	109
A Christmas Letter,	118



LETTERS OF LOVE AND LABOR



LETTER NO. I.

“Ye shall know the truth and the truth
will make you free.”

—JESUS.

DEAR FRIENDS :

IT seems to me both a duty and a privilege to make an effort that I think will lead to a more perfect understanding between us of the purpose of life in general, and the purpose of my life, as I see it, in particular. This is my reason for beginning what I design to be a series of letters, in which I shall discuss the various phases of life commonly re-

ferred to as social, political, industrial, religious and ethical.

Talleyrand, it was I think, who said that "language was invented to conceal thought," and as I have not had the advantage (or disadvantage) of an academic or college education, and therefore do not know how to use language to conceal thought, I shall use plain language and simple terms and words.

The opinions that I hold to-day with respect to the purpose of my life, and all life, indeed, differ so widely from those I once held, and from those that I know many people still adhere to, that I desire in these letters to discuss the questions we shall consider, rather than to preach in a dogmatic way. Dogmatic is a big word, and the simple definition of it would be to say that one is dogmatic who speaks or writes as though he had some authority that is not the

common property of all of the people, as though his word was final, and those to whom he speaks or writes have nothing to do but accept his statement. I emphatically disavow any sort of authority. I want to write as friend to friend; I want to have with you simple heart to heart talks, as brother to brother; and I want to do it in order that our lives may be made more perfect, more complete, because I am true to the best impulses of my soul. I want you to be free to criticise or make suggestions, and to that end boxes will be conveniently placed about the shop, where you may drop a written suggestion or communication, saying anything that you please in regard to the letters that I write, make any criticism that you desire of the shop management, or my personal life, and I hope you will be free to say how you think my life, or the life of all of the people in the Acme Sucker

Rod Works, the city of Toledo, or the world might be improved. You may feel perfectly free to write anonymous contributions, though I think it better that you sign your name. But some of the best things in our literature are anonymous.

I believe that all men are brothers ; that we are here to learn to live brotherly, and in doing my utmost to learn this lesson of living brotherly with all men, I have found that my highest duty and greatest pleasure are one and the same thing.

Faithfully yours,

SAMUEL M. JONES.

Toledo, O., May 5, 1900.

LETTER NO. 2.

EQUALITY.

“The crest and crowning of all good,
Life’s final star is brotherhood.”

—EDWIN MARKHAM.

DEAR FRIENDS :

All men are brothers and we must learn to live brotherly, was the closing sentence in my last letter. Some of you, to whom I am writing, may not believe this is true ; you may deny it. I will not quarrel with you. You might deny that two and two make four ; it would not change my belief, though you were ignorant of the simplest principles of arithmetic ; neither would it alter my feeling toward you were you to say that I am not your brother or you are not my brother. I can find no other reasonable belief to account for the existence of men upon the

earth than that contained in Brotherhood.

I believe that God is *our Father*; that is, that all spring from one divine source. If you believe this, then it follows that you must admit the idea of Brotherhood; if you admit the idea of Brotherhood, you must also admit the idea of Equality. Having gone thus far, then it follows that to be at peace we must make a plan for society (all of the people) that is fair, that will make it possible for men to live as brothers; and this, my dear friends, is the purpose, the one all-embracing mission of the government of these United States. It has been said that "our government was conceived in liberty and dedicated to the proposition that all men are created equal." This does not mean that all men are equal in strength, or size, or skill, or goodness, or meanness. It assumes the same kind of equality that is recognized

in a loving family, that is, all the members of that family feel that it is a duty resting upon each one to do the utmost that he or she can do to contribute to the welfare of the whole family. In the well regulated, loving family, there are no special privileges, no "grafts," no schemes whereby one member of the family proposes to get rich at the expense of the others ; but the animating purpose of the family life is the "good of all ;" "an injury to one is the concern of all."

This idea of Equality has had a tremendous growth in the life of the world during the last one hundred years, but it is as small dust in the balance compared with the growth of this sentiment that we are to witness within the next twenty-five years. All the signs of the times point to the quick coming of a wonderful awakening of the social conscience of the world. We are to see in the near

future a wave of revival that shall sweep over this country and, indeed, the civilized world, that shall be, in the best sense of the word, a revival of real religion; the setting up of a social and political order that will enable every man and woman to be the best kind of a man or woman that he or she is capable of being. The noble, the patriotic thing for each now is to do his best to spread the truth of Equality, of Brotherhood, that alone can bring the better days.

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., May 12, 1900.

LETTER NO. 3.

SERVICE BRINGS ITS OWN
REWARD.

Haste, oh haste, delightful morning
Of that glorious freedom day,
When from earth's remotest border
Tyranny has passed away!
When we shall for service render
Service of an equal worth,
Then will all mankind be brothers,
Heaven will then have come to earth.

DEAR FRIENDS:

One of you, objecting to my definition of equality, says that "a man has a right to use his brain and superior skill for his own good." This is just what I am contending for. It is just what one does in a loving, well-regulated family. The big brother and older sister find their greatest pleasure in using their superior ability, skill and strength to help the little crippled

member of the family, who may have curvature of the spine or some other deformity, or in devoting wearisome hours, days, weeks, months, or even years of loving attention to poor old palsied grandma, who perhaps has been a bed-ridden invalid for a decade. And the same instinct that prompts loving friends to such services in the family will find expression in socialized and humanized society in just exactly the same way; that is, in providing opportunity for the weakest to make the best possible use of such powers as they have. Indeed, I have seen a number of families that afforded a practical illustration of this truth. I have seen their manifestations of grief when death took a helpless, or even an idiotic one, out of a family; and the sorrow and grief seemed to me to be as genuine as though the lost one had been the main support of the family, instead of an entire dependent. I

do not pretend to explain this truth ; I merely call attention to it ; and wish also to call attention to what has been done by society, the state in general, for the helpless and dependent classes during the last hundred years (not much of anything was systematically done before that time). This same family feeling has found expression in the thousands of institutions that have been reared for the helpless ones—the orphans' homes, children's homes, schools for deaf mutes, the blind and epileptics, asylums for the insane, etc. All of this is the legitimate fruit of the idea of Equality, of Unity, of Oneness, deep-seated and widely believed in, though, perhaps, not generally frankly and candidly admitted.

The best example of the universal belief in the idea of Equality we find in little children, and you know the great Teacher said, "Except ye become as little children, ye can in no

wise enter the Kingdom of Heaven.” We now know that he did not refer to a place where we are going after we are dead, but that he referred to a condition of mind that is yet to possess all humanity here upon this earth, when men and women are to carry out in their lives the same conceptions of Equality that govern little children in their play. They know no sickly distinctions of “social inferiority or superiority;” with them there are no menials and no bosses. Equality is a livable fact, as it must become with all of us before we can attain to first-class nationality.

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., May 19, 1900.



GOLDEN RULE HOUSE AND KINDERGARTEN.

LETTER NO. 4.

A WORD ON VACATIONS.

"The Summer's put the idy in
My head that I'm a boy agin;
And all around's so bright and gay
I want to put my work away,
And just git out where I can lay
And soak my hide full of the day!"
—JAMES WHITCOMB RILEY.

MY DEAR FRIENDS :

We purpose continuing the custom inaugurated by this company last year, and announce that, beginning with June 1st, 1900, a vacation of one week with full pay will be granted to every worker who has been with the Acme Sucker Rod Company six months or more. This arrangement worked very satisfactorily last year, and little difficulty was found in making plans so that all could take their vacations at about the times desired ; but it is absolutely necessary that you shall con-

sult with the managers as to the time when the vacation is to be taken, so that it may be arranged beforehand that the successful carrying forward of the work may not be interfered with by too many taking vacations at once. I repeat the suggestion made last year, that I hope those who have families will arrange for a week in the country or in some quiet place along the lake with wife and children so that the benefit from this little outing may be distributed as fairly as possible.

This is the practical working out in a small way of the idea of Equality that I am trying to present to you in the Letters on L. and L. It is quite a common thing for office employees around shops and factories to have an annual vacation without anything being deducted from the pay. The question came to my mind long ago, if men who work in a pleasant office and who usually work shorter hours than

those who work in the shops, are entitled to a vacation with pay, why are not those who work in a dingy, noisy shop at more bitter and more slavish toil, entitled to the same privilege? To be frank, I could find no honest answer to this question, and this custom is merely an attempt to be consistent, to be honest, to be at peace with my own soul ; for which I do not ask nor expect your thanks, nor desire any special appreciation. If I am permitted to serve any one or to help any one to better living, that fact in itself is for me the highest kind of a reward. "Service brings its own reward."

Very faithfully yours,

SAMUEL M. JONES,

For The Acme Sucker Rod Co.

Toledo, O., May 19, 1900.

LETTER NO. 5.

BROTHERHOOD AND SISTER-
HOOD.

"The evil is in the system which permits human beings to come into relations of superiority and inferiority to one another. Power over others is necessarily demoralizing to the master and degrading to the subject. Equality is the only moral condition between human beings."

—EDWARD BELLAMY.

DEAR FRIENDS:

A belief in the idea of Equality is necessary as a starting point upon which to build any social or political structure that is at all worthy the name of free government, and we as a nation have yet to learn that even a belief in the Equality of all *men* is not broad enough for a basis; for, even though we accept the statement of the Declaration of Independence, as many of us profess to, we seem to have imbibed

the belief that we can do that and leave one-half of the race out of consideration. Before we can proceed to build up an orderly and scientific social and political system, we must also accept the idea that woman must be in every respect the equal of man. Who but a blasphemer can say that his mother is an inferior being to himself? I believe that the day is not far distant when the women of this country will discover that they are ready to give up toys, fiction and the nonsense of "society," and launch out equally with their fathers, brothers and husbands to take their place in real, active, stormy life.

I can see that co-operation is to take the place of competition. Equals must work for each other. "All for each and each for all," or perhaps St. Simon's motto is better still: "From each according to his ability, to each according to his need." All can see that there must be co-operation of fathers and

mothers to build and perpetuate a race, and it very naturally follows that there must be co-operation of all the members of society, in order to build a healthy social and political structure.

In a certain sense the entire race is one. Society (all of the people) is an organism ; no man can separate himself from it. In a certain sense, therefore, we must be all good or all bad together. "No man liveth to himself." It is really silly to talk of separating ourselves or our children from the "bad people" around us ; we simply cannot do it. Good health is contagious as well as disease ; good morals also. The health department seeks by establishing quarantine to rid the city of contagious diseases. It does not propose to drive all the healthy people out and give the city over to the contagious disease. To be well, to be healthy physically, morally and spiritually, is a duty that we each owe to all the rest.

Goldwin Smith says: "The belief in Equality unites us in sympathy and real interest with the generations that are to come as well as with those that are gone. It makes each generation, each man a partaker in the wealth of all."

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., May 26, 1900.

LETTER NO. 6.

CO-OPERATION AND MUSIC.

"Music is the harmonious voice of creation, an echo of the invisible world, one note of the divine concord that the entire universe is one day destined to sound?"

—JOSEPH MAZZINI.

MY DEAR FRIENDS :

It is hardly necessary for me to say that I am always pleased to see evidences that the theories in regard to the social and political relation that I believe in are worked out into practical life. I think there is much that the men of the Acme Sucker Rod Company can do just as soon as they believe in these theories; in short, as soon as you come to believe in one another.

Next Sunday I intend to give a short talk in the park on the subject of "Music and Its Place in the Social

Movement." When our social conscience is more fully awakened, when we really become sure enough socialists, when the question, "What is for the good of all?" shall be the one that is uppermost in our minds, we shall discover that the art of music will have a much larger place in our lives than she now has.

The Acme Sucker Rod Company will be glad to co-operate with you to develop the musical talent that is latent in the men employed in the shops. We have expressed this willingness before. I repeat it simply to call your attention to the truth that no one can do for you what you can do for yourselves. If there is a disposition to co-operate, to work together, to help one another, to build up the social whole, to give a practical demonstration of your belief in Equality in your lives, the way will open. Please bear in mind that I have repeatedly said,

and am continually saying, that I am doing my utmost to secure every privilege that I claim for myself to all others on the same terms. *You can help yourselves and help others by organizing a singing club or a band or an orchestra.* Whenever you are willing to do this or anything calculated to improve the social condition, to help all, we are ready to co-operate.

Very faithfully yours,

SAMUEL M. JONES,

For The Acme Sucker Rod Co.

Toledo, O., May 26, 1900.

LETTER NO. 7.

THE ARISTOCRACY OF LABOR.

“For it is just when we die to custom that, for the first time, we rise into the true life of humanity; it is just when we abandon all prejudice of our own superiority over others, and become convinced of our entire indefensibleness, that the world opens out with comrade faces in all directions; and when we perceive how entirely arbitrary is the setting of our own life, that the whole structure collapses on which our apartness from others rests, and we pass easily and at once into the great ocean of freedom and equality. * * * Society at last will be free and the human being after long ages will have attained to deliverance. This is the Communism which Civilization has always *hated*, as it hated Christ.” —EDWARD CARPENTER.

DEAR FRIENDS :

A moment's thought will convince any one that if the idea of political and social equality that prevails in a loving family between brother, sister, father and mother is to be wrought out under this government, it can truly be said we have as yet hardly “broken ground” for the structure that we are to build; but if you will notice in all of our

Decoration Day speeches, Fourth of July orations and in many utterances of our public men, we are constantly reminded that this is a "government of equals," etc. Still I cannot bring myself to think that we seriously believe in the principle. It fills our hearts with pride to say that "everybody has an equal opportunity under our flag"; it makes us feel good and, in a certain sense, we believe in it. I think we believe in it something as the Rev. Sam P. Jones believes in the Golden Rule, or did when he was here. In discussing the political situation at that time and speaking of the Golden Rule, he said: "I believe in the Golden Rule, too, to a certain extent, but then I want to take up the hickory club and shotgun." That is, I should think, he believed in it, but was against the application of it; he was for it, but "agin the practice of it."

But we must not only believe in

Equality and the Golden Rule, too, but we must practice it before it can have any vital effect upon our lives. Now, there may be some of you working-men who do not believe in Equality, if you go into a close analysis of the question. For example, when the idea of Equality possesses us, all distinctions of "skilled" and "unskilled" with respect to labor will disappear. As a matter of fact, all such distinctions are a denial of the fundamental principle of Equality. A few men are "skilled" for the reason mainly that there is only opportunity for a few to be skilled; the great mass of the world's work must forever remain "common labor." But common labor is just as necessary to the well-being of the world, to carry on the work of the world, to the common life of all of the people, as is the skilled labor, and countless thousands of men and women, who toil day in and day out

at common labor, could just as well have filled places that are called "skilled" had the opportunity been presented to them to do so. If justice were to prevail, I am of the opinion that the common labor would receive the highest pay, because it is the least pleasant sort of work to do, and, as I have said, must be done in order to carry forward the world's work.

The cause of labor is a unit, as the cause of humanity is one. In the recognition of the principle of Solidarity is the hope of labor, the hope of the nation and the hope of the race.

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., June 2, 1900.

LETTER NO. 8.

THE PRACTICAL SIDE.

“Then having leisure from all these things, amidst renewed simplicity of life we shall have leisure to think about our work, that faithful, daily companion, which no man any longer will venture to call the curse of labor; for surely then we shall be happy in it, each in his place, no man grudging at another; no man bidden to be any man’s *servant*, every one scorning to be any man’s *master*.” —WILLIAM MORRIS.

DEAR FRIENDS :

There is a singular sort of fitness in labeling what I have to say on the back side of the sheet of paper, “the practical side.” Don’t you know the * “back side ’ is where the work of the world is carried on? The most important service of the household is carried on in the kitchen, usually located in the back side, where the workers have nothing more cheery

* These letters were written on both sides of the paper.

than bare brick walls, board fences and clothes lines to look out upon. May be that some day this will all be changed, and those who do the most important part of the world's work will have the pleasantest sights to cheer and encourage their working hours. Some one has said that "we are in the Queen Anne in the front, and the Mary Ann in the back, period of civilization at present."

I want to remark that you do not "come back" at me very fast with suggestions or criticisms ; so far the boxes are empty. Let us hear from you ; if you have a patent right scheme for saving the world, trot it out.

Next Sunday, June 3, at three o'clock, Prof. Charles Zueblin of the Chicago University, one of the leading socialistic teachers of the country, will deliver the address at Golden Rule Park ; his subject will be "Social Morality." Come prepared to ply him

with hard questions. He is a college professor, and it is your business to show him how little he knows.

On Saturday evening at eight o'clock, I have been invited to address a meeting of the Federal Union at Central Labor Union Hall. I will be glad if any or all of you can be there.

Very faithfully yours,

SAMUEL M. JONES,

For The Acme Sucker Rod Co.
Toledo, O., June 2, 1900.

LETTER NO. 9.

THE FIRST CRITICISM.

"Have faith, then ; and let us realize our equality as citizens, our fraternity as men, our liberty in intellectual power. Let us love not only those who love us, but those who love us not. Let us learn to wish to benefit all men. Then everything will be changed : truth will reveal itself ; the beautiful will arise ; the supreme law will be fulfilled, and the world shall enter upon a perpetual fete day. I say, therefore, have faith ! * * * '*Labor is life, and thought is light.*'"

—VICTOR HUGO.

DEAR FRIENDS :

I am happy to say that the first *written* "criticism" has reached me. I hope that by giving the suggestions it contains careful thought, we may improve our conditions. The writer says that the shop is run very contrary to the principles that I have set forth in the letters. He says : "Men who are willing to work * * * are the men who are the least thought

of and the first to be laid off; while others who play hide-and-go-seek and tag all around the shop during working hours, and only let on they work when Dan comes, and the minute he is out of sight start the same play—they are the men that are upheld and hold their job. * * *

It grinds me to see good working men with big families on their hands get laid off

* * * and all the single bums and old soaks are kept to work, where, if they had to go and had a good hard day's work outside where a boss would be right over them, they would not be in it at all." The writer also finds fault because "these men were taken on three months ago when they could have got work elsewhere and now they are turned out to walk the streets," implying that it was an unkindness to take the men in at all.

It is well known that I have not had time to have anything to do with

employing men or managing the shop since I have been in the mayor's office, but I cannot believe that "bums, old soaks and those who play tag and hide and seek around the shop" are given a preference over industrious and honest workers. To accept such a belief would be to admit that my brother and Mr. Rathbun, who do the employing, are either bums, old soaks or fools, and I cannot accept either proposition. I believe they are reasonable men, doing as well as they know how to get the best results for the shop and for all concerned. They make mistakes, no doubt, and it is well known that they lay no claim to the beliefs in Equality that I have accepted, and that they are not even socialists. To concede what is charged against the shop management here as true would be to admit that they do not attempt to be reasonable or just men, and I cannot accept such a charge as

true. My belief in Equality has led us to undertake the experiment of running a shop without "bosses," "rules" or "discipline." I believe the way to make people better is to believe in them, to trust them, rather than to "boss," "rule," "govern" or "force" them. Making money is but one of the purposes of carrying on the business of the A. S. R. Co.; *making men* is the other and by far the more important.

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., June 9, 1900.

LETTER NO. 10.

THE SELF-GOVERNING MAN.

"When self is conquered, there are no more victories to be won." —LIGHT ON THE PATH.

"Thou art loved—love ; thou hast received—give ; thou must die—labor while thou canst ; overcome anger by kindness, overcome evil with good."

—AMIEL.

DEAR FRIENDS :

Continuing the subject of the letter on the other side. Everybody knows that a sober man has an advantage over a drinking man. The sober man is more of a self-governing man, but the man who is sober simply because the rules of the shop or company where he works compel him to be, may be the worst kind of a drunkard at heart. I hope to see the day when men will be sober because they are free, because they own and govern themselves, and that is the kind of men that I long to see the A. S. R. Co. workers become.

It would be an easy matter to "fire out" every drinking man in the shop and fill their places with sober men. That would be easy. Any "good business man" could do that. But to make conditions in and about a shop that will make life so attractive and beautiful to men as to lead them to live beautiful lives for their own sake and for the sake of the world about them, this is a task calling for qualifications not usually required of the "successful business manager." It is a task that I have voluntarily undertaken because of my faith in my fellow-men, because of my belief in Equality and the realization of it as a practical, living reality as the hope of the race. It is not a question of how to save the A. S. R. Co., but rather how to furnish a practical example that will hold aloft the standard of a higher and holier humanity and help to lift our industries out of the degradation into which

our money-making spirit has sunken them. "An injury to one is the concern of all."

"To save my own child, I must hasten to save
All the children on earth from the jail and the grave."

Next Sunday, June 10, our friend, because the friend of humanity, N. O. Nelson of St. Louis, as thorough a believer in Equality as America possesses, an employer of several hundred men and one who lives near the factory with his working-men as neighbors, will speak at Golden Rule Park at three o'clock on the subject, "The City Beautiful." I shall be glad if every one of you that can will be on hand to hear him, and bring as many of your friends as possible. The music will begin at 2.30.

Very faithfully yours,

SAMUEL M. JONES,

For the Acme Sucker Rod Co.

Toledo, O., June 9, 1900.

LETTER NO. II.

LETTER FROM A WORKING-MAN.

"Contentment with godliness is great gain."

—PAUL.

"Don't worry just because you're poor,

If you were rich you'd worry more,

That's certain.

Yo get your three square meals a day,

You couldn't eat more any way,

'Thout hurtin'.

* * * * *

"There's them who'd give up every sou

If they could stand up strong like you

And healthy.

You've got your children and your wife,

You've love and happiness and life ;

You're wealthy !"

—FROM "THE KING AND THE HARPER," BY
GEORGE STEVENS.

MY DEAR FRIENDS :

One of the shopmates has sent me a signed letter that shows a clear understanding of the idea of Equality. He finds in the piece price or contract system a denial of that principle. Speaking of that vicious system, he says; "Pro-

gressive, thinking men are trying to abolish it wherever it exists. It leads to greed, long hours and inferior work." Speaking of the operation of this system in the work of street improvement in Toledo, he says: "The contractor and brick manufacturer are financially benefited by their superior cunning," and this is the exact truth; it is cunning, not skill, in any just sense. He says: "When all our industries are carried on under a socialistic system *for the good of all*, when education is completely controlled by the municipality or commonwealth and is made free to all, persons will choose such employment or occupation as they are fitted for and have a liking for; and with such free selection all will be nearly equal, and such a thing as superior skill, as we now know it, will hardly be known." Continuing, he says: "How is it under our present system of inequality? People are employed

at work for which they have no love, because they had no choice. How many boys and girls go into factories, stores and offices, and do something to earn money, often to help support a large family, with disabled parents or a widowed mother; their occupation is not from choice, but from chance and necessity, and it is no wonder if, under these circumstances, superior skill in their work is lacking, which, under other circumstances, might be forthcoming. Let us have equal opportunities for all, the right work for all who are willing and able, and let us support upon equal terms, without exception, all who are not able to work and support themselves."

This brother gives us a faint suggestion of the conditions that will prevail when Equality is the ruling fact in our national—or, better still, in the world life. As our social and political relations become more honest and just,

there will be more of free selection of employment. Undeveloped as we are at present, there is much of free selection to-day. In my own case, nearly all of the work I ever did after I began to work about oil wells at nineteen, was of a kind that was to my liking ; but, as the writer says, thousands of people are to-day compelled to take anything that they can get—work for which they have neither fitness nor liking, and the result is that one-half of the world's work, under our present system, is done in a slipshod, halfhearted and shiftless manner. With Equality there will be fitness and adaptation, Little men will not be selected for big jobs. Our artistic sense will be awakened, and men and women will be selected for their fitness for the work they are intended to do.

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., June 16, 1900.

LETTER NO. 12.

LEVELING UP, NOT DOWN.

"Out of no spirit of denunciation have I spoken of our economic evils; for I judge no man, and count no man guilty above myself. Nor do I speak in behalf of one class against another; *for the social movement is not a class movement*, but an effort of the whole human life for spiritual emancipation. There is not one of us, no matter how rich, no matter how poor, who does not yearn for liberty to live the brotherhood we all feel."

—BETWEEN CÆSAR AND JESUS, BY GEORGE D. HERRON.

MY DEAR FRIENDS:

The popular objection to the idea of Equality is found in the fact that people think 't means a "leveling down," a giving up of something that has been "honestly won." This is the reason we hear so much ignorant talk about the "industrious and thrifty dividing up with the worthless and lazy." This is due to the mistaken view that life consists in things rather than in life itself. An acceptance of the belief in

Equality does not involve any such absurd nonsense ; in fact, it means the very opposite ; it means a leveling up for all. Equality means equal and exact justice. What right, or privilege, or liberty do I surrender by granting to all others everywhere the same rights, privileges and liberties ? Indeed, is it not absolutely essential to the preservation of these liberties, privileges and rights that I see to it that all others have the same as I claim for myself ? And is it not true, too, that just in proportion as we come to live in harmonious relation with one another—that is, just as fast as each one learns to *honestly* earn his living, and living honestly one will learn to live simply, we will learn what life is, and as one learns this lesson and lives it, it makes life easier and more beautiful for those around, for society in general.

Honesty and nobility of character are contagious just as surely as dis-

honesty and depravity ; good health is catching as well as disease. If you do honest, beautiful work, it will stimulate your fellow workmen with a desire to do the same. If you do a slouchy, slip-shod job, there is danger that he will fall into the same habit. This is one of the evidences of the operation of the law of Equality.

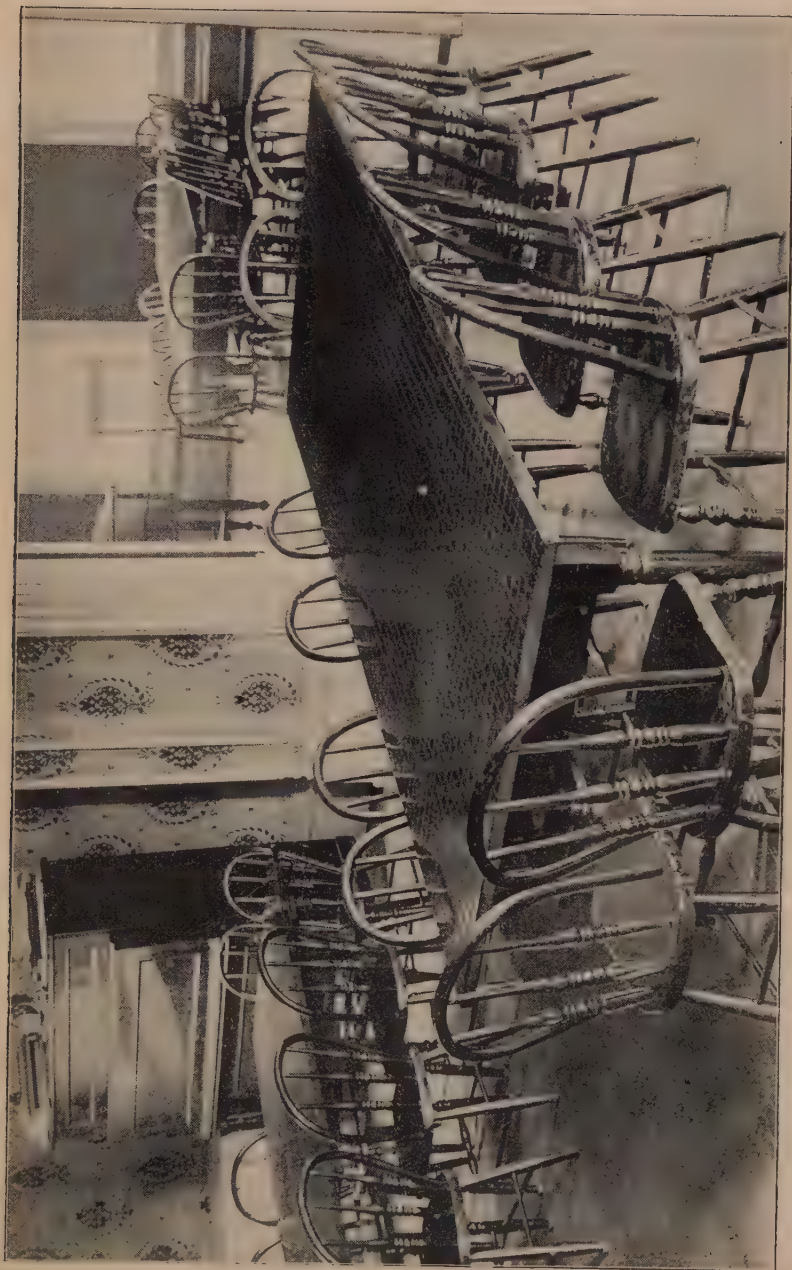
“ He who does his best, does all that he can,” and in the more just, social state toward which we are progressing, this principle becoming more and more fully recognized will be applied to the affairs of every-day life, and men and women will be selected for their fitness for the work that they are required to do. The application of the Golden Rule as a governing principle will bring the Golden Age. With short hours, pleasant, even artistic surroundings to work in, just compensation that must come with the recognition of Brotherhood, men will not want to

"kill time," but will find their greatest pleasure in making the largest contributions that they can to the success of the enterprise that they are engaged in.

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., June 23, 1900.



THE KINDERGARTEN ROOM IN GOLDEN RULE HOUSE.

LETTER NO. 13.

HARMONY THE LESSON OF LIFE.

“Spiritual poise is the basis of health. Health is wholeness, *harmony*. The root of disease (dis-ease) is discord, *inharmony*. The world of Music is pre-eminently the world of harmony. Finite thought, when absorbed in selfish desires, merely personal interests, becomes out of tune with the Universal, and ceases to blend with the other tones in the symphony of life.”

—SPIRITUAL CONSCIOUSNESS, BY FRANK H. SPRAGUE.

DEAR FRIENDS :

Thus far in the letters I have given you little of direct quotation. Here is something good from “Transitions to Freedom,” by Edward Carpenter, an Englishman, a lover of his kind, and I think, one of the greatest living philosophers: “Though it seems a hard thing to say, the outer life of society to-day is animated first and foremost by Fear. From the wretched wage slave, who rises before the break of day, hurries through squalid streets to the

dismal sound of the 'hummer,' engages for nine, ten or twelve hours, and for a pittance wage, in monotonous work which affords him no interest, no pleasure; who returns home to find his children gone to bed, has his supper and, worn out and weary, soon retires himself, only to rise again in the morning and pursue the same deadly round; and who leads a life thus monotonous, inhuman, and devoid of all dignity and reality, simply because he is hounded to it by the dread of starvation—to the big commercial man who, knowing that his wealth has come to him through speculation and the turns and twists of the market, fears that at any moment it may take to itself wings by the same means; who feels that the more wealth that he has the more ways there are in which he may lose it, the more cares and anxieties belonging to it; and who, to continually make his position secure, is,

or thinks himself, forced to stoop to all sorts of mean and dirty tricks ; over the great mass of the people the same demon spreads its dusky wings. Feverish anxiety is the keynote of their lives. There is no room for natural gladness or buoyancy of spirits. You may walk the streets of our great cities, but you will hear no one singing—except for coppers; hardly a plough-boy to-day whistles in the furrow; and in almost every factory (this is a fact), if a workman sang at his work, he would be ‘sacked.’”

But you need have no fear of being “sacked” for singing at your work about our shop; indeed, if I acted freely, according to my impulse, I am afraid I would “sack” every fellow who won’t sing, for my belief is that there is little, very little hope of progress toward better social and political conditions except as we learn the lesson of living in harmony; and where can we learn

the laws of harmony and Equality so well as in the study of music, a science whose very foundation stone is Equality? The skilled musician knows that every key in the piano, every performer in the orchestra or singer in the chorus is equally important to make the complete whole. I can see that there will never be political peace or social justice until *all of the people* are harmonized as the members of a great chorus. As best I know how, I am trying to *live* this belief. Here is a verse from one of my favorite poets, Charlotte Perkins Stetson, that I hope will help you, as it has me:

“It takes great strength to live where you belong
 When other people think that you are wrong ;
 People you love and who love you, and whose
 Approval is a pleasure you would choose.
 To bear this pressure and succeed at length
 In living your belief—well, it takes strength.”

Very faithfully yours,

SAMUEL M. JONES,

Toledo, O., June 23, 1900.

LETTER NO. 14.

PATRIOTISM AND DEMOCRACY.

“The voice of reason could hardly find fitter utterance than in the words of Prof. Huxley, in which, while telling us that at best our civilization does not embody any worthy ideal, or possess the merit of stability, he does not hesitate to further express the opinion that ‘if there is no hope of a large improvement of the condition of the greater part of the human family’—mark the uncompromising sweep of the words—he would hail the advent of some kindly comet to sweep it all away. ‘What profits it,’ he asks pertinently, ‘to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and the air obey him, if the vulture of Pauperism is eternally to tear his very vitals and keep him on the brink of destruction?’ ”

—“SOCIAL EVOLUTION” BY BENJAMIN KIDD.

DEAR FRIENDS :

As next Wednesday will be the Fourth of July and our national holiday, it is a fitting occasion to call attention to the immortal preamble of the Declaration of Independence, written way back in 1776. I hope that every one of you will read it, and as you do read it, that it will quicken

your hope so that it will perhaps o'er-leap the slow lapse of time and bring you in fancy, at least, to the better days that are surely in store as a heritage for the people of this nation.

This declaration of Equality was no idle dream of the founders of this government ; it was a prophetic vision that we, our children and our children's children are to work out and make an actual reality. Do not, I pray you, think it is something beyond your understanding. It is a very simple statement, and as such I hope you will read and re-read it. I wish I might hope that every one of you would commit it to memory. Here it is: "We hold these truths to be self-evident ; that all men are created equal and endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted

among men, deriving their just powers from the consent of the governed ; that whenever any form of government becomes destructive of these rights it is the right of the people to alter or abolish it and institute a new government, laying its foundations on such principles and organizing its powers in such form as may seem most likely to effect their safety and happiness."

Since these words were written we have made tremendous strides towards the realization of this ideal. The most striking example of it is found in our public school system that, taken all in all, is said to be the best in the world. In the common schools we have absolute equality of opportunity for every child without any regard to race or sex. The teacher in the common schools is not supposed to know any rich or poor, high or low, black or white, and the best evidence of the spirit of Equality that we find there is shown

in this fact; let it once be known that a teacher shows partiality and that teacher's usefulness is at an end.

Now, the business of every one who loves his kind is to do his best to make the Equality of the common schools accessible to the people in later life. It is equally important to the well-being of the whole family that the child shall have an opportunity to use its talents on a basis of Equality when it leaves school. It is not the purpose of the common schools to equip a child with an education that it may oppress its fellows, but rather that it may assist those who are weaker. It is simply an inhuman cruelty to teach a child how to be useful in the world and then turn it out to find every door of opportunity closed against it.

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., June 30, 1900.

LETTER NO. 15.

A PLEA FOR REST.

THE FIFTH COMMANDMENT.

I have honored my father and mother,
I have kept the fifth command;
But tell me, ye learned doctors,
Where is my promised land?

The Lord my God, he gave it,
For so yourselves you say,
Then tell me, ye learned doctors,
Who took my land away?

I know the whole law of Moses,
And in his books I see,
That though I be poor and feeble,
The land comes back to me.

And when you speak of heaven
And the harps the angels hold,
And the houses made of jewels,
And the streets all paved with gold—

I don't care much for jewels
Nor the harps the angels play,
But I long indeed for a heaven
Where there'll be no rent to pay.

—ERNEST H. CROSBY.

DEAR FRIENDS:

I said "inhuman cruelty" advisedly.
Human nature is loving, gentle and
kind. We are going steadily forward
to more brotherly conditions. I do

not denounce those to whom "things look blue" as gloomy Jeremiahs. There are times when we need the sober strains of a Jeremiah as well as the inspiring song of a Miriam, and a broad view of the political and social horizon will convince any thoughtful person that we are making rapid progress toward Equality in these United States. It was a great help to me to look into the bright, promising, hopeful and beautiful faces of the young graduates that I have recently addressed, to whom life looks so bright, so new, so inspiring, and I can see that the lessons of Equality they have learned through associating with their fellows in the common schools are bound to bring forth the kind of fruit that we need to help us to live more brotherly.

I am delighted that the thousands of teachers are now beginning to enjoy a two months' vacation. I know they

have been doing noble work, work that is wearing on nerve and brain and exhausting to the sympathies, and they will do better work when they return ; but as a believer in Equality, I ask: If the teacher, preacher, lawyer and professional man needs this rest, this "rebuilding," every summer, why do not all who do equally important work stand in need of similar rest? Our teacher's day is six hours (though, of course, there is work outside of hours) and twenty days constitute a month. Now, when we reflect that the great mass of the world's workers are required to work from eight to twelve hours twenty-six days in the month, many of them, indeed, thirty, and that they never have a vacation, we can see the vast amount of inequality that is only another name for social injustice, and social injustice is the cause of nearly every crime in our calendar.

"They are slaves who fear to speak
For the fallen and the weak ;
They are slaves who will not choose
Hatred, scoffing and abuse
Rather than in silence shrink
From the truths they needs must think.
They are slaves who dare not be,
In the right with two or three."

Very faithfully yours,
SAMUEL M. JONES.

Toledo, O., June 30, 1900.

LETTER NO. 16.

VACATIONS.

"We know that bye and bye
A brighter day will come,
When hate and strife will die
And each man own his home;
When mine and thine are ours,
And every law is good,
And all are pure as flowers
In one grand Brotherhood."

HERBERT N. CASSON.

DEAR FRIENDS :

Speaking of "vacations," inequality of social condition is nowhere more apparent to-day than when we come to consider this question, and it really seems a long way ahead to the time when carpenters, blacksmiths, sewer-diggers, street-pavers, bricklayers, plasterers, street-car men, drivers, railway men of all sorts, from the trackmen down to the superintendent, lumbermen, stone-men, farmers, kitchen-girls, laundry-workers, factory-girls,

shop-girls, clerks, and indeed all sorts of workers will have work and due wages with a vacation or rest-time as certain for all these as it now is for the teachers, the preachers and the majority of the professional classes. I am inclined to the opinion that to-day vacations, trips to Europe and the mountains and the sea-shore are more generally the privilege of those who do not work at all, than of the workers of any sort. People who live idle lives, who make almost no contribution to the common good, especially the female portion of the rich and well-to-do, those who breakfast at nine, dress and "call," and "entertain," and "dine," and sleep,—these, in my opinion, very largely monopolize the big hotels, fashionable boarding houses and the resorts.

I say this in no spirit of unkindness, for an idle life, whether rich or poor, is to me a "wasted life," and I cannot

regard a wasted life with any other feeling but that of profoundest pity. A "wasted life" and a "lost soul" are to me synonymous terms. As we make use of our experiences and learn to live, learn the meaning of life and what life is for, we shall begin to apply the principle of Equality, and gradually such equal opportunity for each soul to develop its best possibilities as are pointed out in the ideas of Equality that will prevail when all will have regular work and regular vacations will come to pass, and the things I am suggesting will be no longer a dream but an actual reality.

Grant Allen says on this subject: "Our existent system takes little men and elevates them to positions of artificial superiority, not on account of any merit of their own, but simply and solely because they are the sons of their fathers, or because they have inherited wealth created by others, or

because they have tabooed to themselves the land and mines that are common property, or because, taking advantage of bad social arrangements, they have juggled into their own hands railways, or stocks and shares, or gas, or electricity, or the water supply of great cities."

We all know this is true, and our common sense teaches us that a better, more natural and more just order is ahead of us.

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., July 7, 1900.



A GOLDEN RULE KINDERGARTEN CLASS.

LETTER NO. 17.

THE CO-OPERATIVE INSURANCE.

I have loved justice and hated iniquity; and therefore I die in exile. —POPE GREGORY VII.

Count me o'er earth's chosen heroes—they were souls
that stood alone,
While the men they agonized for hurled the contumelious stone;
Stood serene, and down the future saw the golden
beam incline
To the side of perfect justice, mastered by their faith
divine,
By one man's plain truth to manhood and to God's
supreme design. —LOWELL.

DEAR FRIENDS :

For ten weeks I have sent you these letters. My attention has been called to the fact that not all of you are in the Co-operative Insurance, which was started a little more than two years ago. The proposition originally made was, that if the working-men would leave on deposit 1 per cent of their wages, the Acme Sucker Rod Co. would contribute a like amount each

week to create a fund to be paid out as an insurance in case of sickness and injuries; the only condition we asked was that you yourselves should manage the fund, make your own rules of distribution, etc.

This is a little effort at co-operation. We must learn to work together. I am sorry that a few, either from indifference or ignorance, remain outside of this insurance. I believe that I am speaking for the sentiment of a great big majority when I say that any man who works for the Acme Sucker Rod Co. ought to voluntarily go into this effort. How can you ever expect better social conditions unless you are willing to practice them? Suppose the thing is not managed to suit you; it cannot be improved by staying outside. YOU, everlastingly YOU, must do something yourselves, if we are ever to have better conditions. Better conditions will not come about because

you are helloing for Bryan, McKinley or Debs, but because YOU and I and each one purposes to live a better life. to live more honestly; in short, to love our neighbors as ourselves.

I have said that making opportunities for our fellows to be men is a more important part of the business of the Acme Sucker Rod Co. than making money. I think every fellow should join the Co-operative, or, if he is unwilling to do so, he should quit and let some one have his place who is willing to co-operate.

I am sure that every one who attended the meeting of the Co-operative after quitting time on Thursday afternoon, and listened to the reading of the report of money that had been paid out to help the sick and injured brothers, will agree with me that the meeting was, in the best sense of the word, a truly religious one. Some people think that religion is entirely a matter of be-

lief, but what you do is the only tangible evidence of what you believe, and I am sure that your little society furnishes a most gratifying example of the beauty of co-operation for the good of all, and your contributions are in reality an offering upon the altar of human need, a promise of the better day to come.

Very faithfully yours,

SAMUEL M. JONES,

For The Acme Sucker Rod Co.

Toledo, O., July 7, 1900.

LETTER NO. 18.

“JUDGE, NOT THAT YE BE
NOT JUDGED.”

“It used to be said, in the olden times, that ‘it was human nature’ to shirk and malingering and loaf, but we have found that it is no such thing. We have found that it is human nature to work cheerfully, willingly, eagerly at the tasks which all share for the supply of the common necessities. * * * It is in no wise possible for the individual to separate his good from the common good; he is prosperous and happy only as all the rest are so; and therefore it is not human nature with us for any one to lie in wait to betray another or to seize an advantage.”

—“A TRAVELER FROM ALTRURIA,” BY WILLIAM
DEAN HOWELLS.

DEAR FRIENDS :

On Wednesday last, the Blade published a statement that “Mayor Jones’ night-watchman worked twelve hours seven days in the week, and was only paid ten dollars a week.” The Blade printed the story on the first page, making it of equal importance with

news from China, Washington, or the seat of war. This was "news" to me, for with the last advance in wages it was ordered that "all who had been with the company one year should be advanced to twelve dollars per week," which in our shop is \$2.00 for an eight-hour day. Those having the matter in charge overlooked the watchman, but I knew nothing of it until I read it in the Blade. Is it not strange that the watchman or some of you did not mention his case, inasmuch as I have sent you a letter every week for ten weeks asking for criticism?

Now, as the Blade did not learn anything about the nearly one hundred other men who work at the A. S. R. Co. and the conditions under which you are working, it seems to me right to make a record of conditions as I *think* they exist, for the information of any interested persons. For some years I have been trying to prove by a

practical example that men want to *be* men, want to be manly, and that all they need is the opportunity. That is why we have a shop without "rules" or "bosses." Of course, there are those who direct the work, but no bosses. We have the strict eight-hour day and forty-eight-hour week (except the watchman). Men only are employed. We do not believe in child labor, though we pay men for doing "children's work." We have no "piece work" or "piece price plan" that gives the strong man an advantage over his weaker or less capable brother. We believe that he who does his best, does all he can, and because he does all he can, he has a right to live as a brother. We have no system of contracting work out to give one man an opportunity to make profit from the toil of his brothers. We have no overtime. We have no "time-keeper," no "time-clock" to "ring in"

and "ring out ;" every man keeps and reports his own time. Every one who has been six months with the company gets a week's vacation with pay, and every man who has been a year gets a minimum of \$12.00 for a full week. In addition, for the past five years each worker has received a cash dividend of 5 per cent. on the year's wages at Christmas time.

Most of you are aware that the company has long been in need of a foundry as we use large quantities of casting, all of which we buy, hauling the most of them from a distant part of the city. We have not built a foundry for want of room; but adjoining the factory there is plenty of room that we own. It is Golden Rule Park and Playground. We have \$5,000 invested in this piece of ground, and we prefer to keep a man to take care of it for a children's playground and for our Sunday meetings rather than to

use it for a foundry. The little hall over the shop, comfortably furnished, is free for the use of the men or the people of the neighborhood, and many a pleasant gathering we have had there.

Finally, I believe in Equality—actually believe in it, and to the best of my ability, I practice what I preach. For more than three years all of our oil wells have been drilled on the eight-hour plan, while all of the thousands drilled by others still continue the twelve-hour day. I do not criticise them ; it may be right for them, but it would be very wrong for me, and I said three years ago what I now repeat, that “I will never go back to the twelve-hour plan even if the only alternative is bankruptcy.” I *believe* in the eight-hour day as a step toward a more perfect Democracy—toward Equality. I am sorry that the Blade sees only an “advertising dodge” in what we are doing, but I must be true to, and live

up to, the best impulse of my soul, regardless of criticism; and this I shall continue to do. The Blade article says that "there are few large concerns in the country that do not give their employees a week's vacation with pay." I have never heard of one manufacturing concern outside of our own that does this.

JUSTICE, NOT CHARITY.

It is not due to my generosity that these things are furnished. My hope is not in charity. It is due to my belief that wealth is a social product. Your labor has made these things possible, and I do not claim that a just distribution has been made even yet—indeed, I am sure that a *just* distribution cannot be made under existing conditions, and the little I am doing is simply an earnest of my belief in the coming of a better day—a day when Democracy, Liberty, Equality and

Brotherhood will no longer be a dream but an actuality. More than four hundred years ago, good John Ball, the mad priest of Kent, said: "Forsooth, brothers, fellowship is Heaven and the lack of fellowship is hell; fellowship is life, and the lack of fellowship is death; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them."

We have learned a good deal about fellowship since we have been working together in the Acme Sucker Rod Company—the Co-operative Insurance Society is the best practical expression of it—but we have much more to learn before we come to understand the full meaning of these words, "fellowship is life;" but it is only as we learn this lesson that we are making any progress toward Democracy and Equality. So long as our minds are fixed upon things—upon property, upon possession or

position as the object of life, we are making no headway.

This is the lesson that I am anxious to learn and to teach, and I never was more in earnest in my life than when, in the first of these letters, I asked you to be perfectly free to criticise my personal or public life, criticise the shop management and make any sort of a suggestion of betterment that you thought of ; and had my request been followed out, there would have been no occasion for the criticism of the Blade. I now repeat this request and ask for your co-operation to the end that every relation in life about the Acme Sucker Rod Company works may be kept up to the highest possible standard.

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., July 14, 1900.

LETTER NO. 19.

FELLOWSHIP.

"I would rather live on an earth whose errors made men magnanimous through sorrow and even crime than be condemned to pass three score and ten of proper years cruelly dedicated to the rule of professional right.

* * * * The man who is willing to sit in judgment on another should be the first and only subject of his own rulings."

—HORACE L. TRAUBEL.

Writing so much about vacations has reminded me that I ought to have mine. In addition to the other duties, I have sent your weekly letter for the past ten weeks, and I feel that it is time both you and I had rest. It has done me good to write these letters; I have learned something in doing it, and I hope they may help all of you.

As we come to understand the purpose of life, we find it easier to live a happy life. The belief in Equality has helped me wonderfully in this way.

I remember a time in early life when I actually was afraid to ring the bell at the front door of some rich man's house. This was because I grew up in the belief that he, possessing money, must be something more than a man. I have long since lost any superstitious respect either for possession or position. Some of the sweetest companionships that I have are with the poor, and certainly some of the holiest fellowships are with those called uneducated persons. Because I believe that God is the Father of all, I believe in all creatures as equals, and I know that our business here on this earth is to learn to live artistic lives—that is, brotherly lives. We can never live brotherly or artistic lives so long as the present inequality of condition exists; we cannot be neighborly, and until we shall have learned this lesson, art must and will shrink shamefully out of our every-day lives. Just as soon as we

recognize the sacred relation of brother and bring our commercial, industrial, political and social affairs into such harmony that we can live brotherly and neighborly,—as soon as we do this, I say, art will take her place among us and her presence will make all life beautiful.

After a rest of a month or two I intend to resume the letters; in the meantime, I hope that your thoughts, at least, will be active. I am quite surprised that I have received but two or three responses, either in the way of suggestion or criticism during these ten weeks. When we reflect that you were invited to write anonymous contributions, making any sort of criticism of the letters or my life, either public or private, or of the shop management or any phase of it, it would certainly seem to indicate that there is a reasonable degree of harmony among us.

"Love is the Holy Ghost within,
Hate the unpardonable sin ;
Who preaches otherwise than this
Betrays the Master with a kiss."

Very faithfully yours,

SAMUEL M. JONES.

Toledo, O., July 14, 1900.



GOLDEN RULE PARK, SUNDAY AFTERNOON, SEPTEMBER 30TH, 1900.
THE OCCASION OF MY ADDRESS: "INFIDELITY OUR ONLY NATIONAL DANGER."

LETTER NO. 20.

LOVE AND REASON OR HATE
AND FORCE.

“ Jesus taught men to do nothing contrary to reason. It is unreasonable to go out to kill Turks or Germans ; it is unreasonable to make use of the labor of others that you and yours may be clothed in the height of fashion and maintain that source of ennui, a drawing-room ; it is unreasonable to take people, already corrupted by idleness and depravity, and devote them to further idleness and depravity within prison walls ; all this is unreasonable—and yet it is the life of the European world.”

—LEO TOLSTOI.

I am led to say a few words on these subjects because I have heard of your efforts to regulate your insurance societies by “rules” or “laws.” I am told that one man unworthily drew benefits, and, of course, the natural thing to do is to make “rules” or “laws,” which are the same thing, to prevent this sort of thing ; that is, you propose to “force” those who receive benefits to be honest—rather a

laughable proposition, isn't it? Will a "doctor's certificate" either make a man sick or make him well? Doesn't the doctor ask questions of the patient to determine his state of health or ill health? Will not your proposed "rule" be a temptation to a dishonest man to see how successfully he can "do" the insurance company? And finally, if there are one, two or three dishonest men in the crowd and seventy-five or ninety honest ones, isn't it a little hard to place all the honest ones under a system of espionage planned for a thief?

One of you told me that if this were allowed to go on, the whole crowd would be practicing it (though I believe this was in joke). I would rather think that the few dishonest ones, if only you will trust them, will "catch" the honesty and morality of the crowd rather than that the evil in the few is going to infect the crowd.

Suppose we try it. We have the authority of the greatest teacher the world ever knew for saying that the way to overcome evil is with good. The gospel of force and hatred as represented by laws, policemen's clubs, constables, sheriffs, jails, prisons, armies, navies and legalized murder in many forms has had its inning; and crime, wretchedness, misery and war still curse this beautiful earth. Let us try the other plan. Let us try, in a small way, to overcome evil with good—that is, to put out fire with water rather than with kerosene oil. Let us manifest our faith in God by our faith in the God (the good) in our fellow men, by our faith in humanity. Believe me, dear friends, there is good in every soul that breathes.

All the rule that you really need is just enough to provide for Equality, that all shall be served alike, and I am sure that by trusting your fellow men,

trusting to the rule of love and reason and appealing to the manhood and honesty in them, you will be far more likely to succeed than by imitating lawmakers and rulers in an effort to "force" men to be honest.

Very faithfully yours,

SAMUEL M. JONES.

For The Acme Sucker Rod Co.

Toledo, O., July 21, 1900.

LETTER NO. 21.

PICNICS.

"It fills me with awe when I think how vital and alive the world is; how the water forever cleanses itself; how the air forever cleanses itself, and the ground forever cleanses itself—how the sorting, sifting, distributing process, no atom missing or losing its place, goes on forever and ever. Perpetual renewal and promotion!"

—JOHN BURROUGHS.

In the past we have had several very pleasant picnic occasions, chartering a small boat and taking a ride down the bay or up the river, affording an opportunity for all of us—working-men, wives, children, and perhaps a few friends—to spend a day freed from the cumbering cares and monotonous routine of our daily lives; an opportunity to get together and mingle in social intercourse, to have fellowship one with another, to learn the great lesson that "fellowship is life." For the past three years we have not had these picnics, and I believe that

we cannot afford to do without them. Life is a banquet, not a funeral. All work and no play not only makes Jack a dull boy, but it makes Jane a dull and stupid girl. Our wives and children need the relief that comes from recreation and relaxation as much as, and possibly more than, any of you whose care is practically ended when your eight-hour day is finished.

These considerations have led us to resume the picnic plan, and I am glad to say that we enter upon it with the intention of making it an annual affair, with the hope that possibly the way will clear up later on to even improve upon it.

This year we shall have our picnic on Saturday, August 25th.

We will take the steamer Newsboy, at the foot of Madison street, at 8:30 on that morning, and go to Monroe Piers to spend the day. Of course we shall need to take along a simple lunch,

not forgetting to provide a "bite" for the neighbor who may have none. Arrange to have the children go. If anyone must stay at home, do not let it be a child; one of you working-men had better fár stay at home, if it is a case of actual necessity, than to compel your child to stay. Do not forget this. Of course, you will arrange a programme of sports; perhaps a ball game; then we may have all kinds of races—peg-leg, wooden-leg, three-leg, no-leg, or anything to make genuine, innocent sport. I can promise you a good speech, for I expect our friend, J. Stitt Wilson of Chicago, one of the brightest and sweetest souls that I know, to be with us. I am also going to invite our friend, N. O. Nelson, of St. Louis, and I know that he will come if he can.

Tickets will be provided for you without expense. Leave word at the office one week in advance, stating

84

how many adults and children there
are in your family who expect to go.

Very faithfully yours,

SAMUEL M. JONES,

For the Acme Sucker Rod Co.

Toledo, O., August 4, 1900.

POLITICS AND SOCIAL RELATION.

Our social and political relations are so intimately connected that it is difficult to say where one begins and the other ends. I believe, however, that, under our system, one's political attitude is usually the outward expression of his conception of the steps necessary to bring about a better social order. There is no higher ideal that the human soul can follow than the *truth*, as each one sees it. This ideal has led me to believe that our system of government by political parties has served its purpose; that its tendency now is to destroy rather than to build up; and this conclusion has led me to separate myself for all time from all parties, and to claim liberty to work with those agencies in any campaign that seem to

me most in line with the light of liberty and equality. As I was guided by this conception in the last campaign, I desire to make my attitude a matter of permanent record, and, therefore, have made the two letters and the address which follows, a part of this book.

A LETTER TO EUGENE V. DEBS.

TOLEDO, O., Sept. 25, 1900.

MR. EUGENE V. DEBS,
Terre Haute, Ind.

MY DEAR MR. DEBS: During the past few days the papers have been quoting you as saying in a letter to L. A. Russell of my present attitude with respect to national politics, that "Mr. Jones has made a mistake, and unless I am wholly mistaken about its consequences he will never again be elected to office."

Well, suppose the prediction is true and I am never again elected to office; and supposing that in return for the implied deprivation I have the consciousness of having been true to my highest convictions of truth, true to

my own soul. Will not that be for me a sufficient recompense?

I believe it was your devotion to your conception of truth and not hope of any other kind of recompense that led you to submit with the heroism of a martyr to the indignity of imprisonment for six months in Woodstock jail in obedience to unjust law and the mandate of a more unjust judge. I believe the same devotion has sustained and carried you through many other trials equally great, though less conspicuous, and my faith in humanity is such that I believe there are millions of souls ready to attest equal devotion to their conception of truth whenever the demand comes for them to do so.

We do not all see the truth from the same viewpoint. We have not learned the lesson of faith in Humanity, not learned to believe in the good (the God) in our fellow men, and when we reach the point where we can accept

without question the integrity of our fellow men, who see duty in a different line than we do, we are on the highway that leads to the fullest kind of liberty. The conspicuous thing about our present stage of development is our lack of belief in people, our want of a social faith and our belief in and dependence on "Organization," "Machines," "Parties," "Sects," "Fraternalities," etc., etc. All well, and all of these are perhaps a necessity, a part of the programme that is to perfect the race and develop the god man, the perfected man. Browning tells us that

Man is not man as yet,
 Nor will I deem his object served, his end attained,
 His genuine strength put fairly forth
 While only here and there a star dispels the gloom,
 When the host is out at once to the despair of night,
 Each in his full-blown powers, then, not till then, I say,
 Begins man's general infancy,
 Such men are even now upon the earth, serene amidst
 the half-formed creatures 'round.

My faith and hope are not in any sort
 of machinery for separating humanity

into fragments, not in any party that now is or ever shall be, but in the growth of the divine principle of unity, that in these days is quickly bringing many millions dimly to see over and beyond and through all petty lines of separation, whether of geography or race or creed or party ; to see, in short, that the recognition of the absolute unity and equality of the entire race is the only rational ground of hope for Socialism, for equality and for the brotherhood of man. According to the light I have, I am, have been, and it is my hope to be, true to these high ideals, by doing my utmost to destroy the infidelity that stands in the way of the realization that is the infidelity of unbelief in our fellow men.

I am as indifferent to the ridicule of the Social Democratic Herald and the abuse of a few of the party Socialists as I am to the abuse of the Chicago Times-Herald, the Toledo Blade and

the other party Republicans who do not approve my course. I know this sort of work is incited by the spirit of Partyism, not patriotism or socialism, and one kind of Partyism is as hopeless to me as another. The unkind criticism of my course by a few partisan Socialists is greatly overbalanced by the kind words of many party Socialists who have written in the most considerate way concerning "my political attitude," and though expressing regret, and some even sincere sorrow, that I see duty in the way I do, they do not question my integrity or descend to the use of the old party weapon of ridicule, but express the hope that "we may yet see eye to eye" for the cause, and this serves to confirm me in the non-partisan faith; and it is a pleasure again to affirm that my hope is in all of the people, and that I will never participate in the work of any "convention," "caucus," "pri-

mary," or other party machinery for usurping what is both a right and a duty of the people. It is a duty of the people to govern themselves ; to select their own candidates without the aid of self-constituted machines, " organizations " or delegates, which, after all, only take the place of the kings of olden time. This is my belief. I do not seek to impose it on others or to ridicule or misrepresent the opinions of those who differ from me. I do not believe in the Democratic party a bit more than I do in the Republican party. I am against imperialism in North Carolina as much as in Luzon, and I am forever against the parent of every political evil that afflicts us to-day, and that is Partyism. As I see it, we must not only leave the " old parties ; " we must leave all parties and all party methods and learn the lesson of working together for the good of all. This I am doing to the best

of my ability, according to the light I have, and I invite the party Republicans and the party Socialists who think they are serving the cause of human liberty by trying to throw suspicion and doubt on the honesty of my purpose, to investigate close to headquarters. Ask those who know me best as to my sincerity. Ask my fellow men in the shops of the Acme Sucker Rod Company, my associates in the city government, and the people who meet me daily, and when you have done that I believe you will admit my honesty though you may doubt my wisdom.

The old party system has done much to delay a revival of social faith by training the people to question the honesty of all those who are not with "Our Party." I hope the Socialists will not fall into this error. Our only hope and all our hope is in the good that is in humanity itself. If we deny that, the outlook is indeed hopeless.

In order to afford a practical example of my sincerity in this matter, I declined a non-partisan nomination by petition of more than four thousands voters of this district asking me to be a candidate for congress ; a nomination, too, that was universally conceded to be equivalent to an election. This action was a surprise to the critics who said I was for Bryan because I wanted to go to congress. It silenced nearly all of them ; my point is gained.

I think the future is radiant with the promise of the better day, but I do not believe that any movement having anything so narrow as the word Party connected with it will ever arouse the enthusiasm of the people in a way that will develop a social faith and give us the condition of social peace and political justice that you and I believe in and which we are both working for, according to the light that we have.

It takes great strength to live where you belong,
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose,
To bear the pressure and succeed at length
In living your belief—well, it takes strength.

Very lovingly yours, for the cause of
humanity;

SAMUEL M. JONES,
A Man Without a Party.

A LETTER TO CLARENCE BROWN.

Replying to your letter of October 23, I desire to say that I cannot accept your *challenge to debate for the reason that in the first place, my time is all promised until election day, and on November 1st, the date of your proposed Memorial Hall speech, I am booked to speak at Piqua, Hamilton, Middletown and Dayton; secondly, I decline because I never proposed a debate or discussion with Mr. Southard, in whose place you propose to appear. What I said on the subject was, that "lest people should say I was partial in appearing on the same platform with Mr. Cochran, I would invite Mr. Southard to appear with me on exactly the same terms," giving him opportunity to state his own

*In justice to Mr. Brown, I desire to say that he disclaimed challenging me to a debate and said that he merely proposed a discussion of public questions.

case before the audiences that I addressed, which was all the privilege that Mr. Cochran enjoyed. I have repeatedly announced that I am as ready to speak to a so-called Republican meeting as to any other gathering, not as a debater but merely to give a reason for the faith that is in me to all who care to hear it.

In a letter published September 14, I said as plainly as I could that I do not seek to impose my kind of life or politics or religion or the lack of it, on others. I merely want to be free to live my own life, to live according to the best conception of right that I have. This is what has led me to become a real non-partisan, equally as ready to act with Mark Hanna, Richard Croker, or any man or party who seems, for the time, to be going in the direction of liberty and equality, as I see it. I cannot be guided by your conception of truth or that of any other man, party, sect or

set of men. I must be true to my own soul. I must follow the light within, "the Light that lighteth every man that cometh into the world." And I would not be true to this Higher Self did I not plainly tell you in the face of your doubt of my integrity, that this is what I am doing in the present political campaign. I am following the highest and best impulses that I have ; more I have not claimed, less I cannot do ; I may be mistaken ; I am not false.

I am against the Philippine War. I am against increasing the standing army from 25,000 to 100,000 men. I am for government by consent and against government by force. I want our government to stop killing the Filipinos, and I want the inhabitants of all the territory over which our flag floats to be governed on the basis of equality guaranteed by the constitution and the Declaration of Independence as citizens not as subjects.

In our presidential campaign it is not only a privilege but a duty incumbent on every citizen to give expression to his best conception of a just government, based on the equality of all men, to which idea ours is pledged. This I am doing in the most effective way that I can by supporting Mr. Bryan, who is for government by consent as against President McKinley, who is carrying on a government by brute force.

I admire your candor, but am profoundly sorry that you have lost faith in me, as you frankly say over your signature that you have "misgivings" as to my integrity, though it is difficult to reconcile this statement with your "renewed assurances of personal esteem." "All things can be forgiven one who has absolute personal candor." I want to meet frankness with frankness by saying I do not doubt your integrity. I believe in you though you do not believe in me. I believe in all

of the people and I believe in them all of the time—that is, I believe in the good, the God, the Divine, the Love principle that is at the heart of humanity. My hope for the nation and the race is in the patriotism, the love of the Whole, that is an outgrowth of this divine principle. I see no hope in the hatred of any sort of partyism. In all kindness I submit, too, that if your present estimate of my character is correct your judgment was strangely lacking when, only a few weeks ago, your name publicly appeared as one who, with many others, was seeking to send me to congress instead of Mr. Southard, whom you then sought to defeat and now support.

I cannot tell you how much I regret my necessary absence from the city on the evening of November 1, when you are to speak at Memorial hall; for, were it possible, I would gladly go to Memorial Hall on that evening and, if permitted

to do so, would take a seat on the platform in plain view of all of the people, in the hope that by so doing I might help them to understand that however much they may think their mayor mistaken, my confidence in the justice of my course is still unshaken. While I claim no ability as an orator or debater, I would have no hesitancy whatever in going to one of your meetings although you decline to go to what you call one of my meetings. I would go there, however, as I go to every platform where I face an audience, simply to give my reasons for the faith that is in me. I claim no privilege for myself or for my children that I am not doing my utmost to secure for all others on equal terms, and every privilege, every right, every liberty that I claim or desire for myself and my children, including the right of self-government or government by consent, I desire for the brown men of

the Philippine Islands, for the Boers of South Africa and for the black men of the southern states.

Moreover, I have said so in nearly all of my speeches from the beginning ; I said so in Tomlinson Hall, Indianapolis, to four or five thousand people, I said so in Madison Square Garden and, indeed, have been especially careful to say so at all large audiences where I have spoken when Mr. Bryan sat on the same platform with me, the same as when he did not. It is worthy of note that the appeal for equal rights for the black men of the southern states usually elicited the same degree of applause as did the appeal on behalf of the Filipinos or Boers ; and this confirms me in the belief that whether so-called Democrats, or Republicans, or Socialists, or partisans of this or that sort, they are all people first and partisans afterwards. They do not want to fight ; they do not want to kill one

another ; they do not want to deprive any of their rights ; they want to love one another, and I believe that the sky of the future is radiant with the promise that patriotism, not partyism, is to rule and shape the destinies of America to the end that these United States may be true to their high and holy mission, that of developing a government that shall secure absolute equality for every soul, wherever the stars and stripes shall float.

Now, a word as to the monopolies and special privileges. You and others have repeatedly adverted to the benefits (?) that I am enjoying from these sources. Theoretically, my position on these questions is this : Had I the power, I would do now what the nations of the earth will yet do when they are more civilized.

“ When the war drums throb no longer,
And the battle flags are furled
In the parliment of man,
The federation of the world.

I would abolish every form of special privilege—all patent laws, all tariff laws and all grants of franchises that give the individual or the few the power to tax the many. This is my ideal of a free society of equals.

With respect to the private property that I seem to be under the necessity of “owning,” I have this to say; I am doing the very best that I know to manage it for the best interest of all of the people—not the best that you know or that any other person may know, simply the best that I know. Furthermore, I am open and receptive to new truth in regard to it. If you can point me to any better way to manage this property, you may be very sure that I will not only give your suggestions careful consideration, but they will be cordially welcomed, in addition. To that end I invite you or any other of my critics, now or hereafter, to make a personal investigation of my methods

and present suggestions as to how they may be improved in the interests of

- A The men who do the work,
- B Good citizenship in Toledo,
- C Society at large.

If you know of any manufacturing plant of similar size where the work is carried on with higher ideals with a view of building up citizenship among the men who do the work, where more careful consideration is given to the rights of the workers than in the Acme Sucker Rod shop, and you will kindly point me to such a place, I will go to it and study the methods and promise you that, to the extent of my ability, those methods will be adopted in our shop forthwith. This proposition is not to you alone, but to all who share your doubts as to the integrity of my purposes.

You are in error when you say that I claim to represent the people. I do not know where I have ever made any

such claim. In all my public life, certainly, I have claimed nothing more than I now claim, that is to represent myself as a free, unowned man, owing allegiance to no part or party, calling no man master, "for one is our master even God."

If my opinion is of any value as to the greatest obstacle in the way of human liberty, in the way of a successful municipal, state and national life to-day, I would say that it is our conspicuous want of a social faith. Many of us piously profess to believe in God, while reverently bowing the head and bending the knee in token thereof; at the same time we are unwilling to believe in His creatures; we are unwilling to believe in one another. Others of us believe in various kinds of gods—a party, a sect, a fraternity, a man—almost anything, indeed, will serve our purpose; but gods we must have "to go before us like the other nations of the

earth.” Curiously enough, however, though we believe in various kinds of gods, we very generally share the prevailing unbelief or infidelity that hinders the progress of America towards the glory that she will know when she becomes a “nation of friends,” of comrades and lovers instead of partisans and haters.

Expressing the hope that as we know each other better we shall learn to love each other more, I assure you of my belief that you are honestly trying to do what you believe is for the best interest of America. This is all that I claim, and I am content to leave the case with that great unorganized mass that has first taken due form here on this continent and under our flag, the people, promising that after election just the same as before I shall be in the campaign for human liberty and human rights, according to my best and highest ideals, and later,

“ When I am laid beneath the pines
Where the evening star so holy shines,
I'll laugh at the pride and the lore of man,
The sophist's sneer and the learned clan ;
For what are they all in their proud conceit
When man in a bush with God may meet? ” .

Very faithfully yours,

SAMUEL M. JONES,

Non-Partisan, Believer in All of the
People.



SUNDAY AFTERNOON AT GOLDEN RULE PARK

POLITICS.

An Address to the Men of the Acme Sucker
Rod Co., on the Next Day
After Election.

MY DEAR FRIENDS :

I hope that all of you and all of the people of the country feel as comfortable over the result of the election yesterday as I do. I have said many times that an election is a mere incident in the campaign that I am engaged in, and of no election that ever occurred is that more true than of the one that took place yesterday. I am for everything this morning that I worked for in the campaign, and against everything that I worked against in the campaign. I am for a social and political order that will be true in every detail to the idea of Equality, that all men are created equal. I am for a social system that will grant to every baby

born on the planet equality of opportunity with every other baby. I am against a system that destroys a few by making them inordinately rich, while it destroys many by making them inordinately poor. I am for peace, for harmony, for heaven ; I am against war and hate and hell. I am against the war of conquest that we are now carrying on in the Philippine Islands. I am against government by force anywhere, and for government by consent everywhere. I believe that the first step toward a more just social order is to put an end to the killing that is carried on in the name of war ; the way to stop murder is to quit killing people. As long as states and nations kill their enemies, the spirit of murder will be kept alive and individuals will occasionally kill theirs. I took a stand for Mr. Bryan because I believed that was the way I could make my influence most effective toward this first step.

In every particular, I have been true to the highest and holiest impulse of my soul, and I have nothing to regret ; for that reason, if I had the experience to go through again, I should do just the same.

My only hope and all of my hope is in the patriotism of the people, the love of man for man ; I have no hope in any kind of partyism. Moreover, I have said so on a hundred platforms.

At the heart of every human soul there is a desire to do the right, the good, the true, the lovable thing. Nothing will ever swerve me from this belief. This love of the good, of the right, of truth, is the common heritage of all humanity. None of us are so good that we have a monopoly of it, and none of us so bad as to be entirely without it. From the foundation of the world, truth has been gaining ground. The social instinct, real Socialism, Brotherhood, has a firmer hold

in the human heart today than ever before, and thus we know the truth is steadily gaining.

I can candidly say that, in a certain sense, I do not care who "wins" in a campaign. My anxiety is not to be with the winning side; my only concern is to be with the truth, knowing that truth is always triumphant. There is really no foundation in fact for the great confidence that we have in majorities. Of course, we submit to what is called majority rule, and that is right on our present plane; but it by no means follow that majorities are always right; indeed, they have been oftener wrong in the great events of history than they have been right. The majority was not with Jesus in the awful agony of Calvary, but Jesus was right; it was not with Luther at the Diet of Worms; it was not with Michael Servetus, John Huss or Latimer and Ridley when they were

burned at the stake, but their martyrdom lit the fires of religious liberty and they were right; it was not with William Lloyd Garrison when he was dragged through Boston streets by a mob dressed in broadcloth, or David Lovejoy when he suffered violence at the hands of an Illinois mob, but they were right. The majority was not with John Brown when, in his zeal to liberate the slaves, he went with a handful of men into Virginia, where he afterwards suffered death on the scaffold, but John Brown was right. So the majority that today have apparently endorsed the doctrine of the right of government to exist by force, the doctrine of might over right, may be wrong. The future alone will tell. I believe it is,

Truth forever on the scaffold,
 Wrong forever on the throne;
 Yet that scaffold sways the future,
 And behind the dim unknown
 Standeth God within the shadow,
 Keeping watch above his own.

We are to improve our system of politics to correspond with the material improvements that have been made since the days of Washington and Jefferson. Partyism is passing; conventions and bosses will not rule the people much longer; they will nominate their own candidates by free petition, and make their own laws by direct legislation.

Many of you said you could not vote for Mr. Bryan because "he is not a Socialist;" yet I heard Mr. Bryan many times say that, if elected, he would "use every power of the executive to make a private monopoly impossible." This may not mean Socialism, but I am sure it is a much higher ideal than the average American voter is yet ready for. There is little doubt that the main objection to trusts and monopolies is founded on the fact that the objectors themselves are on the outside and don't know how to get in. Not until

we are as unwilling to be millionaires as we are to be paupers can we have Equality or Socialism.

The only advice, the only counsel that I have presumed to give to you, men of the Acme Sucker Rod Co., or the voters anywhere, has been strictly in line with the beliefs herein expressed. I have said—own yourselves ; be free men ; always do your best ; always vote ; disavow allegiance to any man or set of men, and doing this, I believe the interest of human liberty can be safely committed to your care. Our great need is a social faith. Partyism, sectism, has wrought such havoc with the better part of our natures that we are willing to believe in anything rather than in people ; but we must learn to believe in one another ; we must be worthy to be trusted, and then we must trust. I know how deep-seated this infidelity is, and it is solely because I felt the

need of making a contribution to the social faith that I declined to go to congress. I knew that if I became a candidate for congress, the sincerity of my purposes in this campaign would be questioned. Some of my best friends, who believe in me thoroughly, just as long as I do things as they think I ought to do them, have told me that they would rather anybody should represent them in congress than I unless I went to congress in the way they thought I should go. This I could not do. I did not ask any other soul to be true to my idea of right. I do not now, nor shall I ever; neither can I surrender my liberty to any man, set of men or party.

I am a man without a party, a free untrammelled soul, owing allegiance to nothing less and determined to serve nothing less than the whole human family, rejecting none, excluding none, permitting and inviting all. I believe in the absolute

oneness, or unity of the entire race, and I am content to be one in the mass.

It gives me pleasure to again pledge myself to this cause and to repeat in your ears the declaration that you have heard so often ; I claim no privilege for myself or my children that I am not doing my utmost to secure for all others on equal terms.

Toledo, O., November 7, 1900,

A CHRISTMAS LETTER

To the Working-men of the Acme Sucker
Rod Company.

“This is my commandment, that ye love one another as I have loved you.”

DEAR FRIENDS :

The Christmas letter this year has grown from a small pamphlet to a small book, composed mainly of the “Letters of Love and Labor” that I have sent to you during the past year. They are published practically as they were written, excepting that I have added a quotation at the beginning of each letter from a few of the authors here and there whom I believe to be preaching the Christ principle.

I think I understand more clearly than ever before what this principle is, and, what is more important, I know that no substitute for it has ever been

found or ever will be found. Christ said, "The Kingdom of Heaven is within YOU." Moreover, He told His followers just how they might find it ; that is, by *doing*, by living true to the simple rules which He laid down. The history of the ages does not record the case of a single soul who has been true to the Christ principle and met with disappointment. He told those who would be His disciples (that is, those who would possess the Kingdom of Heaven, live in harmony and peace here and now), to "leave all and follow Me" (Truth), that is, leave all the wrong, do all the right. He said, "Love your enemies," "Do good to them that hate you," "Overcome evil with good." But ever since His time there have been men and women who believed there was a shorter, quicker and more certain way to secure social peace and political justice than by following the Christ

plan, and this is the only cause of the social unrest and distress in the world to-day.

We are willing to pay any kind of homage to Christ at Christmas time and on Sunday, we are willing to "worship" Him, to hail Him "King of Kings" and "Crown Him Lord of all" with our lips, but we seem to be forgetful of the fact that He continually placed emphasis upon the importance of *doing* the things that He said. "Ye are My friends if ye do whatsoever I command you." He said distinctly that life does not consist in *things*, in property, in position or possession. We all know that the ideal, even among His professed followers, is an open denial of this statement. We all know that we say that a man who has accumulated *property* or a woman who has married a rich man has "made a success," and some of us even go so far as to blasphemously say that "God has

blessed" one who gets that sort of "success."

Social reformers and political reformers lay all of the emphasis of their plea upon the importance of getting a larger share of the property "for the producers," and I admit the justice of the contention, but I think we should always remember that mere possession of property will not cure our social distress; for I think that all will admit that, measured according to the Christ standard, the lives of the rich are no nearer the ideal, not so near, indeed, as the lives of the poor.

One of the sweetest of our poets, John Boyle O'Reilly, gives expression to this sentiment in the following beautiful words:

"I can feel no pride, but pity
For the burdens the rich endure;
There is little sweet in the city
But the patient lives of the poor."

The keynote of life is harmony.
Nothing short of absolute justice can

ever satisfy the soul. There can be neither harmony nor peace where there is not justice. While injustice remains, discord, distress and war are sure to follow. We may deceive ourselves, we cannot fool justice; we can pretend to believe in Equality, in Unity, in Oneness, in Brotherhood, and practice in our lives a daily denial of these principles. Jesus abolished the artificial and fraudulent and unchristian relation of master and man and of mistress and maid. "Henceforth I call you not servants; * * * I call you friends." This is the meaning of Christmas, "Peace on earth, good will toward men." If you want to help bring it about, be true to the best that is in you; don't wait to join a lodge, a party or a sect, but in every detail of life be true to the highest and holiest impulse of your soul, and you will have discovered and possessed the kingdom of harmony and of peace,

even though it may be your doom to suffer death as a martyr on the one hand, or as a common every-day pauper on the other.

With respect to the future of the Acme Sucker Rod business, I have little to say beyond that I am looking hopefully forward to the day when I can see my way clear to put my interest in it entirely out of my hands and place it on a co-operative basis for the good of all—perhaps to be owned something as a church or a university is owned, where the owners have a membership, but nothing to sell. In short, I am trying to see my way clear to make the largest possible use of it, not only for my own good, but for the good of the community, for the good of generations yet unborn.

This book is to be placed on the market for sale at 50 cents for the cloth binding, and there will be a paper edition at 10 cents per copy. I do not

receive or want one cent of profit, directly or indirectly, from the sale of the book. The working-men of the Acme Sucker Rod Company, who desire extra copies for gifts to their friends, can secure them at publisher's price by making application at the Company's office.

We continue this year the distribution of a 5 per cent. dividend in addition to the year's wages, and we enclose our check in your favor for \$————. This is done for reasons that we have so often stated that they hardly need repetition; not as a charitable gift, nor do we feel that we are entitled to any degree of credit from a philanthropic standpoint. As we have already said, it is an effort to raise the standard just a little, a reaching out after the one great thing—the only thing, indeed, that can bring peace into the world; that one thing is equal and exact

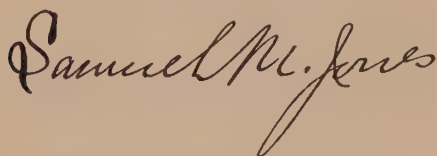
JUSTICE.

Find, if you can, a shorter way,
To open gates of endless day,
To give the longing heart release
To bring the gladsome days of peace.

This little dividend or gift—call it what you please—is a simple contribution to the cause of Justice and the cause of Love, for equal and exact justice can only come through perfect love. This is the force that is yet to rule and govern the world.

Wishing you all a Merry Christmas and a truly Happy, that is, a very useful, New Year, I am,

Very faithfully yours,

A handwritten signature in cursive script, reading "Samuel M. Jones". The signature is written in dark ink and is positioned below the typed name.

For the Acme Sucker Rod Co.

Toledo, O., December 25, 1900.

PROPERTY OF
L. A. BAPTIST THEOLOGICAL SEMINARY

THE MASTER'S COLLEGE

261.85 J725L

MAIN

Jones, Samuel Milto/Letters of labor and



3 3540 00102 1001